

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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Legend of Indian Pipe of Peace

by BIG WHITE OWL
Eastern Associate Editor

and sincerely I dedicate
this legend to President Eisenhower and Premier Khrushchev.
as an everlasting memorial
to their historic meeting.

When I was a young lad I
heard this legend told and re-
peated from the lips of the story-
tellers of the Lenni Lenape peo-
ple. Here is the way the story goes:

It is said of a certain gifted
man, namely Nanabousha, the
grandfather of all men, He,
great and wise one. He, who
was the "painted records,"
one day when He looked down
at the earth He saw that his
children were arguing, quar-
relling, unable to agree on any-
thing, and slowly drifting apart.
He saw they were fighting
among themselves. He saw
that peace among the

people was made the great Nana-
bousha feel very bad so He
bowed His head in deep
sorrow. He had compassion in
His heart. He realized they
needed His help and guidance.

When it came to pass, the great
Nanabousha was seen standing
at the summit of a high
mountain, sending up smoke
signals, calling all of His red
children to council. And when
they were gathered together in
great assembly, He broke off
a piece of red stone at His feet
and began to fashion the first
Indian Pipe of Peace.

When it was completed He
placed the bowl with leaves
and from a certain plant
He blessed it. Next He placed
the cedar logs upon the fire.
He called it, "The Fire of
Peace."

And from this fire He did
smoke the ceremonial pipe, and
smoked it before all the
tribes while He talked with
them, and a great calm and
peace fell upon the entire
land.

And it came to pass He gave
the ceremonial pipe as a
gift and He instructed them to
go to a certain place to find a
place growing there which came
to be known as "Indian Tobacco."

He also told the Indian tribes
that if they fought, if they
were in great trouble; if
they were in dire dis-
tress; if they brought the Pipe
of Peace into their midst, it
would immediately cleanse their
ears, throats, hearts, of all
evil. And as the smoke ascended
on high, understanding,
friendship, good judgment and
peace would be restored to all
who sincerely believe in the
Pipe, and all that it stands for.

And from that dim and distant
time when the gifted being,

Nanabousha, the grandfather of
men, the maker of our laws and
codes, stood upon the summit
of a mighty mountain to light
the Indian ceremonial pipe from
"the fire of peace," that same
Indian ceremonial pipe has
been held as a sacred and holy
instrument ever since, and the
mandates it represented were
never questioned nor disobeyed.

A famous Indian chief once
said: "In the early days no
Indian altar was ever complete
without the Pipe of Peace. No
Indian council could be effective
without it."

"It was used at every function,
at all religious and dance cere-
monies."

"It was used by the medicine-
man to comfort the dying and
to aid the sick. It was smoked
in salute and reverence to the
rising and setting sun. It was

smoked by the Red Man who
mourned for the passing of a
loved one. It was smoked that it
might bring peace and solace
to a troubled heart and mind."

Now as I conclude this leg-
end, I should like to add this:
Our White Brothers have their
peace symbols, peace societies,
peace advocates, peace build-
ings, etc., but not a single one
of them has ever exerted so
great an influence for "the
Brotherhood of Man" as did the
Indian's Red Stone Pipe of
Peace.

Therefore, I would suggest,
that the North American Indian
Pipe of Peace be adopted by
the United Nations Assembly as
the official symbol of peace,
prosperity, justice, brotherhood,
for all the people living on this,
our mother—the Earth.

I have spoken.

Silver Woman Last Haida Princess, Dead

To her white friends, and
they were many, she was Mrs.
Annie Wilson Dawson. But to
her own Native people she was
Silver Woman, perhaps the last
full-blooded princess of the
Haidas, whose art and legends
she did so much to keep alive.
And now at the age of 77 she
is dead and with her a link
with the storied past.

In a tribute to a beloved old
friend, Mrs. Maisie Hurley, pub-
lisher of the Native Voice, said:

"She was a very stately wom-
an, very handsome and very
proud, a true Haida princess."

"I remember her most vividly
in a beautiful white buckskin
dress she had made herself."

"She told wonderful stories
about her people, stories that
brought alive the traditions and

ceremonies of centuries back.
They were such stories as the
one she often related of the
ocean tide coming in to bear
off the souls of dead Haida
chiefs and carrying them back
into deep water.

"Her passing is a loss to those
who knew her, to her own Na-
tive people and to the province,
for which she was a link with
an almost vanished past."

Born at Massett in the Queen
Charlottes in 1882, Silver Wom-
an had made her home in Van-
couver for the past 49 years
and it was in Vancouver that
she died on October 1.

She was reared in the tradi-
tions of her Haida people and
as a young woman, the des-
cendant of chiefs, learned the
stories that were the heritage
of her family and people, hand-
ed down over generations.

She was skilled too, in the
arts and crafts of her people,
particularly in working with
buckskin, sealskin and beads.

She is survived by a step-
brother, Augustus Wilson, an
uncle and aunt, Mr. and Mrs.
Robert Davidson, all of Massett;
and a nephew, Guy Williams,
of Steveston.

Liquor Rights Gained By 8,000 In Ont.

By BIG WHITE OWL
Eastern Associate Editor

Natives of the Six Nations
and 15 other reserves will now
be allowed to buy liquor and
beer and drink it in their homes
and, according to R. J. Stall-
wood, superintendent of the
Brantford Indian agency, they
are "quite ready for the privi-
lege."

Lifting of the restrictions to
place Natives on the same foot-
ing as whites in the purchase
and consumption of alcoholic
beverages, follows the holding
of special referendums on the
reserves affected.

In all some 8,000 Natives are
affected by lifting of the res-
trictions. Of these, 4,000 live
on the Six Nations reserve near
Brantford. The other reserves
are: Manitoulin Island, Cope
Croker, Mud Lake, Thessalon
River, Mississagi River, Walpole
Island, Whitefish River, She-
shegwaning, West Bay, Serpent
River, Sheguiandah, Gos Cap,
Rama, New Credit and Mora-
vian Town.

New High School Enrols Natives

St. Thomas Aquinas High
School in North Vancouver has
become the first high school on
the BC Lower Mainland to re-
serve part of its enrolment for
Native students. Of an ultimate
capacity of 350 students, 50
places will be permanently re-
served for Natives.

Present enrolment of the
school, which was opened this
month, included Native students
from Williams Lake, Kamloops
and Sechelt.



"... If they brought the Pipe of Peace into their midst, it would immediately cleanse their eyes,
ears, throats, hearts of all evil. And as the smoke ascended on high, understanding, friendship,
good judgment and peace would be restored..."

Courtesy Vancouver Province

Alaska Natives in Court Case

The US Court of Claims has
ruled that some 7,000 Natives of
Alaska and Tlingit nations
entitled to compensation
for 20 million acres of land in
Alaska taken from their ances-
tors.

In the first case of its kind in
Alaska, the Natives had sued
the government for lost hunting and fishing
rights as well as the value of
the land.

The amount of compensation,
which may run anywhere from
\$2.50 an acre, will be
determined by a court com-
missioner.

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End Discrimination

WINNING of the right to buy liquor and beer and consume it in their homes by some 8,000 Natives on 16 Ontario reserves focusses attention on the discrimination against Natives in British Columbia's liquor laws.

Natives feel this discrimination keenly, as they do every other form of discrimination that affects their everyday lives. Quite properly they resent it. Whether there should be greater or lesser control of liquor is another question. The question that concerns Natives is that they are subjected to restrictions which are not imposed on white citizens.

Just legislation requires that whatever restrictions the government may decide on be applied equally to white and Natives and no false concepts of "paternalism" can excuse the present discrimination.

The fact that the Natives in Ontario decided the question by referendum vote speaks for itself. Natives in British Columbia should have the same opportunity to say what they want in the way of liquor rights.

Letters to Editor Error Corrected

Editor, Native Voice: Thank you very much for printing so much of the material I sent you. I was thrilled with the whole September issue.

As I read quickly and scarcely ever read headings, I did not notice an error which has been brought to my attention. The officers listed on page 4 under the heading "Coqualeetza Officers," Mr. D. H. Goard and the others, are the officers of the Native Indian Service Council. The officers of the Coqualeetza Fellowship will be appointed at the annual meeting on November 21.

The Native Indian Service Council was formed of representatives from all organisations interested in Indian welfare.

Looking forward to your next issue,

MARGARET R. LOVE.
 1758 East 34th Ave.,
 Vancouver, B.C.

It Meant Much

Editor, Native Voice: On Saturday, October 17, we received our copy of the special edition of Native Voice, and we do thank you so much for your kindness in sending it to us with your compliments. It means a lot to us, we are shut-ins, and we are very sentimental.

We are of the old school, although not too old in years. We love the old way of life, and kindness to one another was one of the things we always enjoyed, but the younger generation don't seem to have the time to be kind to any one.

My husband has been completely helpless since June 1950, and we are very much in love even after 31 beautiful years together. We have never been apart for a night since we were married. Since he got ill, of course, my husband depends on me more than ever. He is very nervous and doesn't want me out of his sight at all, so I don't go out anywhere. That is one reason that any kindness means so much to us—a phone call or a letter means a lot.

Bill's parents were with the Buffalo Bill Circus for years. He did not care for the show so he seldom went with them, but he knew many of the people who did. That is how he met Frank Canoe.

I get Bill up in a chair by the window every morning so he can see out. This morning, when I went to lift him up and get him fed and put in his chair, he said, "Mother, could we send Maisie one of my pictures?" So, under separate cover, we are mailing you one. It was taken at South Dakota in 1937. He wants to try to sign his name for you. We hope you will like it.

Thanking you again for the kindness you have shown us and joining you in the wish that we could go back to the horse and buggy days (only we had no buggies), and praying that the Great Spirit (Wakan Tanka) will make you as happy as you

have made us and grant you many more moons to help people and make them happy.
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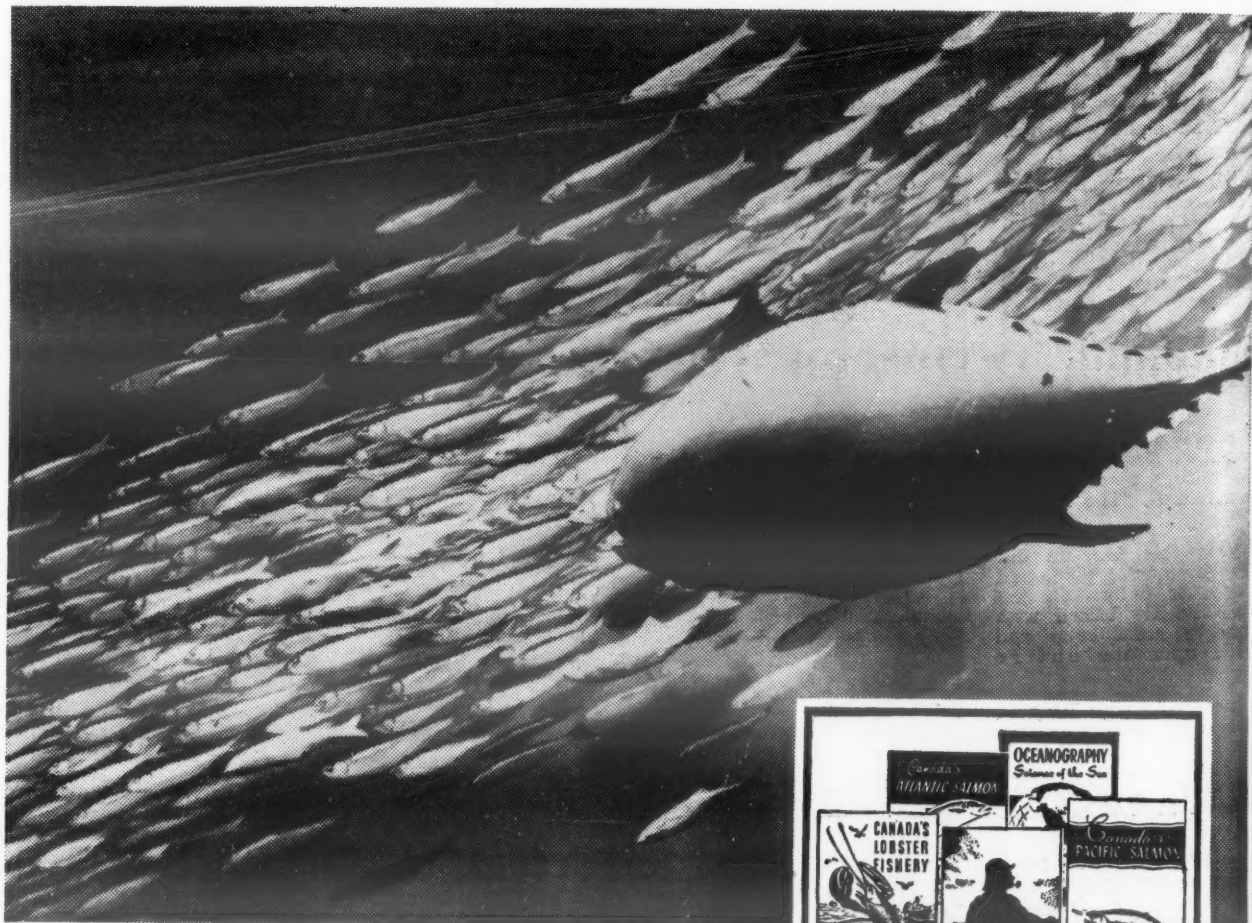


Photo from The Gallery of Canadian Fishes, Royal Ontario Museum, Toronto. Anyone interested in obtaining one or more of the informative booklets illustrated at right should send 25¢ for each booklet required to The Queen's Printer, Ottawa.



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Education and information is an important part of the Department of Fisheries' work—telling the facts about Canada's fishing industry.

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Canada's school children have a natural love of fishing and the great outdoors. The Department of Fisheries' publications teach them the important role the fishing industry plays in our country's economy.



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Equal Opportunity for Natives Urged

The question of equal opportunity for Natives is raised by L. Greenhalgh, senior teacher at Alberni Indian Residential School, in the following letter to the editor published in the October 29 issue of the West Coast Advocate, Port Alberni:

Much publicity has been given recently to a scheme put forward by the ex-principal of the Alberni Indian Residential School for elementary school children of the Residential School from Grades 1 to 6 to attend the local provincial schools.

Superficially this scheme seems to be a good one. It seems to me however that insufficient thought has been given to this plan. Mr. A. E. Caldwell is not a trained teacher and it is remarkable that no Indian School teacher was ever called into the discussion.

Would the Indian child really benefit from the scheme?

At the present time at the Residential School all our classrooms have fewer than 25 students each. All the teachers are well qualified and most of the teachers have years of service devoted to Indian education.

Thus, because of the small classes and dedicated teachers, the children are given that extra sympathetic attention. Any one who has taught Indian children will agree that sympathetic teaching is essential if the student is to get the most out of his capabilities and if he is to enter high school fully prepared, academically.

I cannot believe that a public school elementary teacher with 40 or more students in her class will be in a position to give that extra attention to Indian children in her class. Certainly not to the degree that is being given to the children under the present system.

To talk of integration for children so young as elementary school children is foolish. The aim of elementary Indian education should be to prepare Indian children academically and socially so that they may take their place in the high schools. I believe our present system is having some degree of success in its aim.

Perhaps it is not realized that the teachers at the Alberni Residential School do far more than teach their own grades. Practically all the extra-curricular activities within the whole establishment is done by the teachers. All the clubs, the choir, Sunday School, sport and the supervision of high school students' homework are all conducted on a complete voluntary basis by the teachers. The homework supervision alone involves four classrooms for four evenings per week.

It would be difficult to replace such devoted service.

The question of integration is not, in my opinion, the problem of the Indian. It is the problem of the non-Indian population.

How many of the local mills employ Indians in skilled jobs? Has an attempt ever been made to train Indians for these skilled jobs? How many stores or offices employ Indian girls in permanent occupations? How many Alberni Valley hotels will accept Indians as guests? How

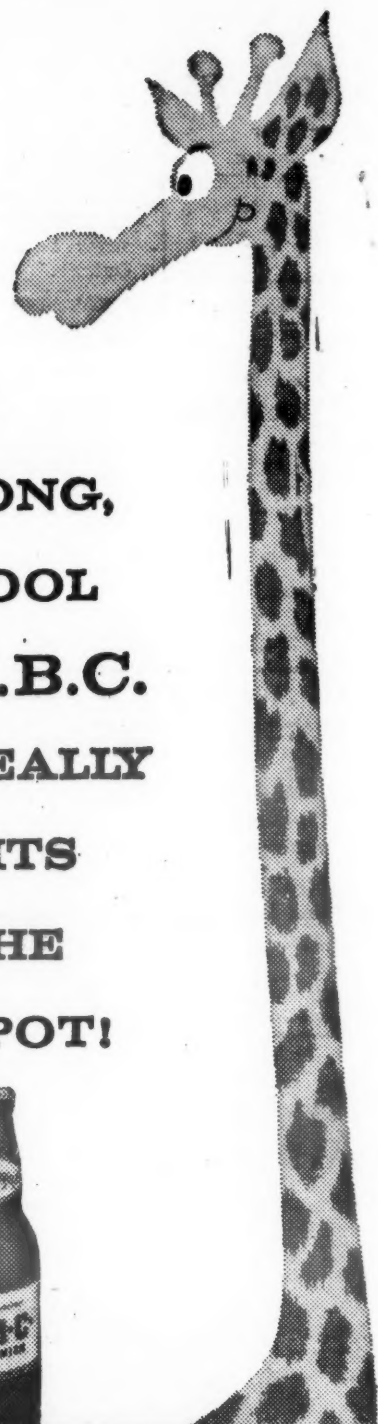
many service clubs accept or invite Indians to become members?

I submit to you, sir, that before we rush Indian children

into the public elementary schools let us make doubly sure that the children will benefit and that we are not being blinded by meaningless slogans.

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Second Eastern Band Wins Self-Government

By BIG WHITE OWL
Eastern Associate Editor

The 1,233 members of the Walpole Island Indian Reserve near Wallaceburg, Ontario, have become the second Native band in the country to gain a status equivalent to that of a municipality in controlling band revenues.

The Mohawks of the Bay of Quinte, who live on the Tyendinaga Reserve near Deseronto, are the only other band to have this right.

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for greater self-government, the Walpole Island band, headed by Chief Burton Kewayosh, prepared an operating budget and submitted it to Citizenship Minister Ellen Fairclough in her capacity of superintendent-general of Indian affairs.

The budget calls for an expenditure of \$43,000 and estimates revenue of \$43,600 in the fiscal year 1959-60, allowing for a surplus of \$600. Revenues include \$7,600 from government interest on the band's trust funds, \$4,000 from repayment of housing loans and agricultural assistance and \$32,000 from rentals and leases.

Many members of the band work at the Chris Craft boat plant at Algonac, Michigan, at the Algonac foundry, and as pile drivers and boat repair men. Others find seasonal work in the tomato, tobacco and sugar beet fields of southern Ontario.

Sasquatch Tracks in California?

On October 5, 1958, Big-Foot revealed himself to the modern world for the first time.

The mere presence of his gigantic footprints was enough to cause hardened construction workers and woodsmen to quit their jobs, newspaper headlines from coast to coast, offers of cash reward up to \$1,000 for clues to his identity.

The one man who knows more about BIG-FOOT than any other living person refused to speak at that time because the financial entanglements and glittering publicity might be interpreted as an attempt by him to commercialize on his religion. But now the pressures of recent events in the world of Indian affairs, and especially in regards to the Indian lands in California, compel Chief Calvin Rube of Weitchpec, California, to stand up and speak.

His message, issued on this the first anniversary of BIG-FOOT'S personal introduction to the civilized world is as follows:

BIG-FOOT identified by American Indian. Approximately 17 years ago a man with German name, considered a friend by Rube family, requested to Calvin Rube to call upon the unknown or old man nature to grant German name more success in life.

Rube set date, plus do's and don'ts. First and second try cancelled due to rain, high wind. Third attempt, German name became exhausted on the way to special camp three miles from destination.

That night about 10 p.m., up on a mountain, to our ears approach the sound of a man holler many miles away. Within an hour, holler approach to about half mile from camp. Mighty voice develop that equal the roar of a thunder. Pack animals frightened by mighty voice, fight tree they are tied to.

At 10 a.m. next morning destination reached, and led to BIG-FOOT activity.

German name placed 30-30 rifle on big tracks, which cov-

ered end of gun barrel to back of back sight. Today gun as is at Rube home. German name resides in southern Humboldt Country.

The complete identity and purpose of BIG-FOOT and other mysteries on earth are available to be shown and proved before the eyes of the world only when proper agreement is reached, and during summer only.

I have no control over BIG-FOOT while violating or tres-

passing upon his land, with sufficient reason. Up to mighty voice, big tracks, re complete mystery to German name.

Rube pointed out he must be held responsible for any all injury or damage received throughout the investigation BIG-FOOT and other mystery which perhaps will occur.

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